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THE
PASSION
OF CHRIST,
and the Benefits
thereby.

BY
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1 JOHN 1. 7.
*The blood of Iesus Christ, the Sonne of God,
purgeth vs from all sinne.*

LONDON:
Printed for Thomas Pauier.

1612.

29+7^x
LONDON

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PHOTOGRAPHERS

INCORPORATED

1901

NEW YORK

1901

1901

1901

1901



THE PASSION of *Christ*, and the benefits thereby.

HEBR. 9. 28.

*Christ was once offered to take away the
sinnes of many: and vnto them that
lookes for him, shall hee appeare the se-
cond time, without sinne, vnto saluation.*

His Scripture, found in the
ninth to the *Hebrewes*,
written by *Saint Paul* (as some
thinke) but sprung from
the *Holy-Ghost* as the
Catholike Church beleeueth; plaine in
words, certaine in sense, short in reading;
containeth two necessary, notable and
large points. The first is, the offering of

Christ, and wherefore he was offered, in these words: *Christ was once offered, to take away the sinnes of many.* The other, the coming of Christ: vnto whom, and wherefore he shall come, in the second Branch, *Vnto them that looke for him shall hee appeare the second time, without sinne, vnto saluation.* The first is for mee, being the doctrine of Christ crucified, which onely is to be preached: for the time also, being the Passion weeke, wherein especially it is to be meditated, and for this most Noble and Honourable Audience, being Christians, which seeke saluation by Christ crucified, & no where else: and therefore contenting my selfe with the first part at this present, by Gods grace and your Honourable permission, I am to handle the Passion of Christ, briefly, to auoid tediousnesse: plainly, to edifie all: truely, out of the Scriptures: and, I hope, comfortably, both to you, and my selfe; in this order: First, I will touch the things which went before his Crosse not all, but some: secondly, what hee suffered on the Crosse, and what chanced about the time of his Passion: Thirdly,

Thirdly, what good we haue by Christs Passion, and how wee should meditate thereon. That the Treatise may be to the glory of God, I beseech you, let vs ioyne in heartie prayer vnto God.

O Almighty, &c.

THe bloudy and bitter Passion of our Lord and Sauour Iesus Christ, God and man, in the sixe and twentieth, and seauen and twentieth Chapters of *S. Mathew*, is largely and comfortably discoursed. How he was betrayed by *Iudas* with a kisse, accused of the Iewes, condemned vnder *Pontius Pilate*, and crucified betweene two Malefactors; his Soule being troubled; his Heart grieued; and his Body tormented with the nailing of his blessed Hands and Feet, with the piercing of his gracious Side, vwith the shedding of his most glorious and pretious Bloud. So the Sonne of God, the Lord of Glory, the Prince of Peace, was intreated of miserable Miscreants. So hee, which knew no sinne, was made a sacrifice for our sinne. Now if the Vaile

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of the Temple did rend asunder from the toppe to the bottome; if the Graues did open, & the bodies of Saints (which slept) arose; if the Earth did tremble, and the stones claue asunder when this vvas done: how can it be, but that we should be moued, when this is preached? Our Hearts may tremble to thinke of it, so may our Tongues to speake of it, yet wee may reioyce in Christ crucified, that by the vertue of his Passion our ransom is payed, our wounds healed, satisfaction for our sinne made, Death conquered, Sathan subdued, Hell ouercome, Sinne killed, God pacified, and wee to him reconciled.

And now to begin with those things which went before his Crosse: may wee not thinke his suffering was exceeding great, when he sweat blood? and that did Christ in mount Oliues, being in an Agonie, kneeling downe deuoutely, and praying most earnestly. It is an vsuall thing for a man in anguish to sweate; but to sweate blood, and to sweate it in such abundance, that euen drops like blood should trickle from his Body vpon the Ground,

Ground, this is not an vsuall thing : this was a strange thing : this was proper to Christ : this declared grieife vnspeakable, paine intollerable. And did Christ shed drops of blood for our sinnes, and cannot wee shed one teare for the same ? O that my Head were a Well of water, and my Eyes a Fountaine of teares, that I might bewaile the vnthankfulnesse of the World.

The matter, which hee had in hand, was waightie; the worke, which hee had to accomplish, was great; the conflict, strong; the enemies, mighty; their assaults, many. The Worke was mans Redemption; the Conflict was with Sinne, with Death, with Sathan, with Hell, with the Law, and with the Wrath of GOD. And would not those enemies, so many in number, so mighty in power, so terrible to behold, make a man to feare, to tremble, and to sweate ? If Christ had beene meere man, he could not haue encountred with them: but being God and man, did encounter with them all, ouercame them all, lead them captiue all, and hath triumphed over them all, though

it cost him drops of blood, with strong crying and teares. What say I drops of blood? it cost him more, that which was dearest vnto him, his life, before he could bring vnder so mightie enemies as man had, and accomplish so painefull a worke as Redemption is, and pacific so great a person as is the most high, almighty and euerliuing God. O man, remember the drops of blood which Christ did shed for thy sake, for thy sin, for thy soule, and for thy saluation: loue him for it: thanke him for it: serue him for it all the dayes of thy life. And thus much for the suffering of Christ in mount Oliues.

Secondly, wee may conceiue his suffering was exceeding great, when being sorrowfull and grievously troubled, hee said: *My Soule is heavy euen vnto death.* When hee fell on his Face, and prayed thrice: *O my Father, if it be possible, let this Cuppe passe from mee:* meaning his bitter Passion: not that he was vnwilling to take it (for, in all things he submitted himselfe to his heavenly Father) but those earnest speeches declared the
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heavy burden of sinne, which lighted on him, the painefull grieffe which hee endured, the grieuous paine which he suffered, the great torments and terrors which he sustained for our sakes. The soule of Christ was from heauen heauenly, neuer bespotted with any vncleanesse, but pure without corruption: notwithstanding, it was heauie and touched with the feare of death, in consideration of our sinne, which had deserued death, with an infinit number of miseries beside, all which lighted vpon that innocent Lambe, (which neuer displeased God, nor offended man) that by his stripes wee might be healed. And what an hell thinke we was Christ in, when he prayed thise most seruently, to haue that bitter Cuppe passe from him. No doubt hee felt the waight of sinne, the Wrath of God against it, the Iustice of God requiring punishment for it, the power of the Law pronouncing condemnation to it, the force of Death, the tyranny of Sathan, the torments of Hell, which no tongue can expresse, nor heart conceiue. And this made Christ to say
in

in anguish of spirit: *My Soule is very heavy, even unto the death. And to pray three times: O my Father, if it be possible, let this cup passe from mee: yet to shew that therefore hee came into the world, and that he was content to dye, hee submitted his will to Gods, saying: Nevertheless, not as I will, but as thou wilt.*

Thirdly, hee was betrayed by one of his owne, *Iudas* by name, a Iudas in hart, a Iudas in tongue, a Iudas in deed, came to him with a Iudas kisse, saying: *Haile Master,* and betrayed Christ. O beastly Traiterous Beast, to betray thy Master, and that vnder colour of friendship with a kisse. I say, to betray thy Master, whom thou wast bound to defend, and oughtest to haue loued. It was too much for any Barbarian to haue done: but for thee which didst call him Maister, vvhich didst beare his Bagge, which didst sit at his Table, which wast conuersant vvith him, to doe it, was a Iudas tricke, indeed, too-too traiterous, shamefull and beastly. But what will not the desire of money doe? *What will you gine me* (said Iudas) *and I will deliuer him vnto you?* I will

will deliuer him vnto you, but first I must know what you will giue me. *Iudas* tooke part with the Iewes, *Iudas* betraied Christ, *Iudas* damned himselfe, and all for what will you giue me: but what did his money him good, when he had lost Christ, lost heauen, lost his soule, and damned himselfe? But what was the end of this? When *Iudas* saw he was condemned, he repented himselfe, hee brought againe the thirtie pieces of siluer to the cheife Priests and Elders, he said, *I haue sinned, betraying the innocent blood*, he cast downe the siluer pieces in the temple, he departed, and went and hanged himselfe. Hanging was the end of *Iudas*: a fit end for such a traitor. But that is not all, hee hangs in hell perpetually for it, and he is serued as he deserued, most iustly. For blood will haue blood: but did *Iudas* repent? so is the text, he repented and hee said: *I haue sinned, betraying the innocent blood*. He did not repent truly, for then hee would not haue hanged himselfe. The word Repentance was in his mouth, but the thing was not in his heart: within him was a tormenting conscience

conscience, which did accuse, iudge and condemne him, which did set before his eyes, the hainousnesse of his fact, the griuoufnesse of G O D S wrath, iudgement without mercie, hell-fire without redemption : This desperate minde made him to depart from the companie, to take an halter, and hang himselfe. See the force of conscience in *Iudas*. *Mala conscientia delictorum nostrorum testis, iudex, tortor, carcer, accusat, iudicat, condemnat*. An euill conscience is a witnessse, a Iudge, a tormentor, a prison of our sinnes : It doth accuse, iudge, and condemne.

What thing more griuous, then day and night to carry about such a witnessse, iudge, tormentor, and prison? *Omnia potest homo fugere præter cor suum : Nam quocunque vadit, conscientia eum non derelinquit*. A man may auoide all things but his owne heart, for whithersoeuer hee goeth it goeth with him, either to excuse or accuse, which are the effects of conscience. The testimonie of a good conscience is a pretious iewel, and as *Salomon* saith, a continuall feast, because it maketh

a man alwayes merry. The putting away
of a good conscience causeth shipwracke
of faith, as in *Himeneus* and *Alexander*.
Happie therefore is he, which can truly
say with that clef't vessel *S. Paul*, herein
I endeavour my selfe to haue alway a
cleere conscience towards GOD, and
towards men: for if our heart condemne
vs, God is greater then our heart, and
knoweth all things: but if our heart con-
demne vs not, then haue wee boldnesse
towards him, and whatsoeuer we aske in
faith wee receiue of him. A sicke consci-
ence can no Phisition in the world cure,
but that heauenly Phisition Christ Iesu:
To him therefore let vs resort with all
humility. But to *Indas* againe What will
you giue me, and I will deliuer him vnto
you? The desire of money is the roote
of all mischief. They which are poison-
ed with it, doe erre from the faith. They
pierce themselues through with many
sorrowes, they fall into temptations, in-
to snares, into many foolish & noisome
lustes, which drowne men in perdition
and destruction. But men of God must
flee those things, and follow after righte-
ousnesse

ousnesse, godlinesse, faith, loue, patience, meekenesse, laying hold of eternall life, whereunto they are called. By the end of *Iudas* let seruants take heede that they betray not their Maisters. For treason and rebellion most commonlie haue a shamefull end. Such is Gods iust iudgement. Let Maisters also beware, that they trust not euery seruant too farre, no not though hee be of his household, and pretend goodwill, and seeme trustie. Euen so did *Iudas*: yet was hee in truth but a seemer, a dissembler, a traitour. For as there is no griefe, to that of the minde, no losse to that of life, no feare to that of destruction: so is there no enemie, to a dissembling friend, no treacherie to that which one of a mans owne may practise.

Here is *Iudas* for an example: one of Christs Apostles, and of his household (as I may say) one that asked, Maister, is it I? one that kissed him, & seemed as trustie as any the rest. Yet for all that he was but a *Iudas*, a halter, a cloaker, a dissembler, a traitor. All is not honie that is sweet, neither is all gold that glisters: so is not eue-

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ry one a true seruant that saith, Maister.
Iudas was a double fellow, hee had one
question to Christ, another to the Iewes:
to Christ, Maister is it I: but to the Iewes,
what will you giue me, and I will deliuer
him vnto you? This question of *Iudas*
for the first part is very rife in the world
at these daies. I will doe you a pleasure,
but what will you giue me for my paines?
I will lend you a summe, but what will
you giue me for interest? I will let you a
piece of land, but what will you giue me
for a good fine? Hee that will giue most
shall haue it: So all is, what will you giue
me, and little without what will you giue
me. But let them vse it as long as they
will, it is but *Iudas* his question. Christi-
an charitie asketh no such question, and
yet is readie to pleasure and to lend. And
thus much touching the trechery of *In-
das*. I will omit for breuities sake many
circumstances, as that all his Disciples
forsooke him, and fled like cowards,
when they saw swordes and staues against
him, that *Caiphas* the hie priest accused
him of blasphemie, that the people spat
on him, and smote him with rods, that

Peter

Peter denied him with a lie, with an othe,
with a curse. I come to *Pontius Pilate*
the gouernour. This man though hee
knew well, that for enuie they had deli-
uered him, though his Wife sent vnto
him vpon the iudgement seate to haue
nothing to doe with that iust man,
though hee found no cause of death in
him: yet like a naughty man, and time-
rous Iudge, hee let goe an arrant theefe
Barrabas, and deliuered Iesus to be cruci-
fied, and then before the multitude took
water and washed his hands, saying: I am
innocent of the blood of that iust man.
He confessed him a iust man. Why then
did he giue sentence on him? He said he
was innocent of his blood, and yet did
consent to shead it. No, no, *Pilate* was
guilty of Christs death, and could not
shift himselfe of it, by taking water, and
washing his hands. What a matter was
this, *Barrabas* to be preferred before
Christ, a murtherer let goe, and an inno-
cent person scourged? But see enuy: they
enuied Christs vertues, *Inuidia est virtutis*
comes. If *Pilate* had beene a good man,
finding no cause of death in Christ, hee
would

would haue stood with him to death, & not for feare, or any other carnall respect, haue condemned him. After the souldiers tooke him in the common hall, first they stripped him, then they put about him a robe of scarlet. on his head they set a crowne of thornes, in his right hand they put a reede, before him they bowed their knees, in mockage, saying. *Aue rex Iudaorum*. Afterward they spit on him, and with a reed smote him on the head. Thus when they had mocked him, they tooke the rode from him, and put his owne rayment on him, and led him away to be crucified. What villany was this? Christ being God, could haue staied their fury, yea, haue striken them starke dead with a word: but hee would not for our sakes. If those souldiers had knowne what they did, with whom they dealt, whose sonne he was, from whence he came and whither hee would, what power he had, they would haue staied themselues: but being full of ignorance, they did what they did. For had they knowne they would not haue crucified the Lord of glory. But yet ignorance excused not.

For ignorance in those which would not vnderstand, without doubt is a sinne: Ignorance in those which could not vnderstand, is a punishment for sin: neither is excusable, both are damnable. We haue heard what Christ suffered before hee came to his crosse, that he sweat drops of bloud in mount Oliues, that being sorrowfull he prayed earnestly to haue that bitter cuppe passe from him, that he was betraied by *Iudas* with a kisse, that hee was forsaken of all his Disciples, that he was accused by *Caiaphas* for a blasphemmer, that he was denied by *Peter* thrice, that hee was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the crosse. Christ being on the crosse suffered reproch of the passers by, of the Priestes, Scribes, and Pharises, and of the thecues. The passers by wagging their heades, reuiled him, saying: Thou that destroyedst the temple of God, and buildedst it in three dayes: If thou be the Son of God, come down from the crosse. Likewise the Priests, Scribes, Elders, and Pharises mocked him, saying, Hee saued others

others, but himselfe can hee not saue : if
hee be the King of Israel, let him come
downe from the crosse, and wee will be-
leeue him. The theeuers also, both at the
first, cast the same thing in his teeth.
Christ indeede said : Destroy this Tem-
ple, and in three dayes I will raise it vp a-
gaine. The Iewes mistooke him : they
meant that great temple in Hierusalem,
which had beene a building fortie and
sixe yeeres : but hee meant the Temple
of his body, that after they had destroy-
ed, mangled, and killed it, he would raise
it from death the third day, as in truth he
did. Now if they had vnderstoode him,
they would neuer haue mocked him
with that saying : but seeing him to rise a-
gaine, haue confessed him to be the Son
of God. The wicked Priests, Scribes and
Pharises mocked him, saying : *hee saued
others, but he cannot saue himselfe : If he be
the King of Israel, let him come downe from
the crosse, and we will beleue him.* Christ
indeed saued others, all, that beleued in
him, from the guilt of sinne, from eter-
nall death, from the tyranny of Sathan,
from the curse of the law, from the wrath

of God, Himselfe also he saued, in that he got the victorie, and rose againe the third day: but these blinde priests, Scribes and Pharises, vnderstoode not this, and therefore they mocked him with it.

Moreouer, Christ could haue come downe from the crosse if hee would, but he knew it not to be expedient. He would not yeeld to their fancies, if he had come down, they would haue beleued him neuer a whit the sooner: some would haue said he did it for feare of death: some to shew what he could doe: some for one respect, some for an other. And therefore CHRIST knowing this, yeilded not vnto them, but went forward with the worke he had in hand, which was by his crosse to appease the wrath of God, to satisfie his iustice, to make him fauorable vnto sinners, by offering a full and perfect sacrifice once for ail: and therefore he is a priest, not according to the order of *Aaron*, which by imperfection did need a successiue, but according to the order of *Melchisedec*, and that for euer.

To proceede, from the sixth houre to the ninth, there was darknes ouer all the land,

of Christ.

land, for the Sunne was darkned. About the ninth houre, Iesus cried with aloude voice, *Ely, Ely, lama sabachani*. My God, my God, why hast thou forsaken mee? Behold the Passion of Christ. Hee cried, with aloude voice he cried, vnto heaven he cried, as one forlorne he cried: My God, my God, why hast thou forsaken me? No tongue can expresse, nor heart conceiue the pangs, the paines, the punishment which he suffered. For the time the paines of the damned, the torments of hell fell vpon him, which we for our sinnes had deserued, and should haue suffered for euer and euer in hell, had not he so suffered on the crosse. What terror was this to behold, man in his fall, God in his wrath, sinne in his desert, the lawe in his curse, the diuell in his tyranny, hell in his torments? What terrour was this? God in his vvrath is a consuming fire, man in his fall is a lost cast-away, sinne in his desert is a damnable thing, the lawe in his curse is a heauy thunderbolt, the diuell in his rage is very terrible, hell in his torments is intolerable. And what a terrour was this? These things Christ

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did behold, nay did suffer, and the paine
did make him crie aloud: My God, my
God, why hast thou forsaken me? not
that God forsooke Christ at any time:
but this speech declared that conflict,
that terror, that torment, vvhich no
creature beside could haue endured. For
it cost more to redeeme soules, so that a
man must let that alone for euer. Then
most true is that article of our Creede:
He descended into hell, for the time he suf-
fered the paines of hell, together vvith
the extreame shame, as the victory of
sorrowes whilest being held in the graue
vntill the third day, he lay as it were op-
pressed of death. The vertue of his passi-
on reacheth downe to hell, to redeeme
mankinde from the paines of hell which
hee had deserued, to ouerthrow Sathan
the prince of hell, to dissolue his works
which are sinne, and death, to deliuer
mankinde which are ynder his subiecti-
on, to purchase for him Gods fauour,
forgiuenes of sinnes, and eternall life.
Christ on the crosse offered vp his soule
and body a sacrifice to saue our soules
and bodies. On the crosse hee suffered
in

in soule and body to make satisfaction
for our sinnes committed in soule and
body. And the suffering in both vvas so
great, that he cried aloude, *My God, my
God, why hast thou forsaken mee?* In that
he said, my God, with a repetition, hee
assured himselfe still of his fauour, of his
protection, and of deliuerance by that
speech hee despaired not, but expressed
the greatest sorrow, the heauiest paine
that could be endured, for the redemp-
tion of mankind. We haue heard what
a notable sacrifice Christ offered on the
crosse, not the blood of goates or calues,
but his owne blood to purge our consci-
ences from dead workes to serue the li-
uing God. This is that sacrifice vvhich
was figured by the Paschall Lambe, by
the brasen serpent listd vp in the vvil-
dernesse, by the whole burnt sacrifice, by
the peace offering. A remembrance of
this sacrifice, is our cōmunion of bread
and wine, the one representing Christs
bodie rent. the other his blood shed for
our sinnes. This is that sacrifice, whereby
Abel, Noe, Abraham, Isaac, and Iacob,
all the faithfull Patriarchs and Prophets,

all the beleeuing persons from the beginning were saued. For, Christ is the Lambe slaine from the beginning of the world. Slaine in the figure, in the purpose of God, in the vertue of his passion from the beginning of the world. Then is Christ slaine to euery one, vwhen hee beleeueth him slaine Iesus Christ yesterday, and to day, the same for euer. From the beginning of the world to his ascension that is yesterday, from his ascension to the common resurrection,, that is to day, from the common resurrection for euer he is one. Therefore one faith, one religion, one kinde of Sacraments in substance, one way to heauen from the beginning, one spirituall meate & drink. Our fathers did all eate the same spirituall meate vvhich vvee eate, and dranke the same spirituall drink which we drink. They dranke of the Rocke which followed them, and the rocke was Christ. For though they did eate Manna. and dranke water out of the rocke, yet the faithfull spiritually did feede on Christ: because that visible meate they vnderstood spiritually, they hungred after it spiritually, they

they did taste it spiritually, that vvith it they might be satisfied spiritually. And *Bertramus* saith, that our fathers did eate the selfe-same spiritua'l meate which wee eate : because one and the same Christ fed the people in the vvildernesse with his flesh , and refreshed them with his blood , and now feedeth the faithfull in the church with the bread of his bodie , and refresheth them with the vvater of his blood. But what is it to eate the flesh of Christ ? It is to rest vpon him vvith a sure trust, by his grace, spirit, presence, to be fed, nourished, susteined to eternal life. Or as Christ himselfe saith: He that eateth my flesh, and drinketh my blood, abideth in mee , and I in him. To eate the flesh of Christ, and drinke his blood, is to abide in Christ , and to haue Christ abiding in vs. And therefore *S. Augustine* saith, He that abides not in Christ, and in whom Christ abideth not, eateth not spiritually the flesh of Christ , although visibly and carnally he presseth with his teeth the Sacrament of the body and blood of Christ : but rather eateth the sacrament of so great a thing to
his

his condemnation. Whereby it may appear that we at this day preach the selfe same Gospell, which was in the beginning of the vworld, that is, vve preach Christ crucified, which was opened to our first father in paradise, renewed to *Abraham*, & all the Patriarches, figured by all the sacrifices of the Law, witnessed by the Prophets, pointed vnto by *Iohn Baptist*, preached by Iesus Christ himself, and deliuered by his Apostles. And therefore it is most true, ancient, catholike and apostolike.

Now to the things vvhich hapned about the time of his passion: the graues did open: the dead bodies which slept, arose: the vaile of the temple did rent in twaine from the top to the bottome: the earth did tremble: the stones did cleaue asunder. These things declared that a notable person suffered, yet the Iewes were not touched. These vn sensible creatures were moued, yet the Iewes hearts were hardned. The Centurion, when hee saw what vvas done, glorified God, saying: Of a suretie this man was iust. The souldiers that watched him, when

when they saw the earth quake, and the things that were done, feared greatly, saying: Truly this was the Son of God. A confession to the glory of God, to the comfort of themselves, to the proving of a Saviour, and to the terror of the Iewes. This man whom yee haue contemned, whom ye haue condemned, whom yee haue reuiled, whom yee haue scourged, whom ye haue crucified, truly was the Sonne of God. The renting of the Temple, the quaking of the earth, the cleauing of the stones, the opening of the graues, the rising of the dead doe proue, that truly hee was the Sonne of God, and without all doubt a iust man. A iust man indeed: For in his heart was neuer euil thoght, out of his mouth neuer proceeded euill word, with his body he neuer wrought ill deede: but in heart hee was alwaies tender and louing, in word gentle and meeke, in dealing iust and vpright. Yet was hee accused, condemned, and put to a most shamefull death, the death of the crosse, as a most notorious malefactor. And all this was done to worke that great work of mans redemption.

The Passion

tion. Heere come in certaine questions. The first is, vvwhether Christ could haue deliuered himselfe from their hands. The answere is, he could. For he is God omnipotent: but he did not, that the scriptures might bee fulfilled, that our redemption might be made, that our saluation might be accomplished. The second question is, whether the Iewes were to be excused, seeing it was the good wil of God, that Christ should die. The answere is, in no wise: Because they did it of ignorance, enuie and malice. And wheras good came thereby to mankind, that was to be ascribed to Gods goodnes, which did turne their sin to a good end, *Deus tam bonus est, vt ex malis eliciat bona*. God is so good that he turnes euill to good. The third question is, whether all they are damned which put Christ to death? I dare not so say, seeing Christ prayed for them: Father forgiue them, they know not what they doe. But this I say, whosoever of them died, not beleeuing that person to bee the Sonne of God, the onely Mediator betwixt God and Man, the onely redeemer, and purchaser

chaſer of forgiuenes of finnes, the onely
high prieſt of good things to come, who
ſoeuer I ſay departed out of this faith, is
damned for euer and euer.

I Proceede to the benefits, which we in-
ioy by Chriſt his paſſion, which are in
number many, in feeling comfortable,
in eſtimation moſt precious. The firſt is
purgation of finnes. Thrice happy is he
that hath it, moſt miſerable are they
which haue it not. The penitent ſinner
of a troubled ſpirit, of a broken and con-
trite heart, forſaking his owne waies, and
renouncing his owne imaginations, pro-
miſing amendment, and purpoſing the
fruits of repentance, confeſſing his own
miſerie, and appealing to the mercies of
God in the merits of Chriſt, haue their
finnes, though as red as ſcarlet, yet wa-
ſhed in his moſt precious, gracious, and
glorious bloud. For if the bloud of buls,
and goates, and the aſhes of a heiffer,
ſprinckling them that are vncleane, ſan-
ctifieth as touching the purifying of the
fleſh : how much more ſhall the bloud
of Chriſt, vvhich through the eternall
ſpirit

spirit offered himself without spot to God, purge your conscience from dead works, to serue the liuing God? And to this end are wee deliuered from all our enemies, Sathan, sinne, and death, that we should serue Christ our deliuerer, and that without feare, in holines and righteousness all the daies of our life.

The 2. benefit is remission of sinnes. Blessed is the man whose sinnes are forgiven, couered, and not imputed. Sinne is in the child of God, but it réigneth not. Sinne is in the elect, but it is couered. Sin is in the heires of saluation, but it is not imputed, because it is forgiven: as the Arke was couered with a golden sheet called the *propitiatorie*: so Christ is the propitiation of our sinnes, by whom we haue redemption through his blood, euen forgiveness of sinnes: For the blood of Christ crieth remission of sinnes in the hearts of the godly.

The 3. benefit of Christs passion is, deliuerance from the curse of the lawe. The law accuseth, Christ excuseth. The law terrifieth, Christ comforteth. The law curseth, Christ blesseth. Christ hath redeemed

redeemed vs from the curse of the law
being made a curse for vs. For it is writ-
ten, *Cursed is every one that hangeth on*
the tree : that the blessing of *Abraham*
might come on the *Gentiles* through
faith, that we might receiue the adoption
of sons. For though we be blacke by na-
ture, yet are we white by grace. Though
blacke in *Adam*, yet white in *Christ* :
though blacke by merite, yet vvhite by
mercie. For *Christ* is the end of the law
for righteousnes to euery one that belee-
ueth. They then which in a liuely faith
apprehend *Christ* crucified, and risen
again haue what the law requireth, that is
perfect obedience performed of *Christ*,
imputed to them.

The 4. benefit by *Christs* passion is,
freedome from damnation. For what de-
struction can come to them which are
ingrassed into *Christ*, the author of sal-
uation? how can the second death take
hold on them that haue their part in the
first resurrection, and are in *Christ* the
life it selfe? the *Deuill* cannot pluck them
away finally from God, which are written
in the booke of life, and redeemed by the
blood

blood of the Lambe. Hell cannot terrifie them, which patiently looke for an inheritance in heauen. There is no damnation (saith the Apostle) to them, which are in Christ, which walke not after the flesh, but after the spirit. We are in Christ by election before the world was made. We are called to Christ by the word after the world was made. We are iustified by a liuely faith, the obedience of the Son of God being imputed to vs. We are sanctified through the spirit, our soules being purified in obeying the truth. We walke not after the flesh, when wee resist couetous cogitations, ambitious desires, voluptuous thoughts, enuious conceits, malicious purposes, and whatsoeuer els corrupt of old *Adam*. We walke after the spirit, when wee embrace loue, follow peace and holines, shew long-suffering, gentlenes, meeknes, temperance: crucifying the flesh with the affections and lusts.

The fift benefit by Christs passion, is, that the wrath of God is pacified. For as they which obey not the Son, shall not see life, but the wrath of God abideth on them:

them: so they which belecue in the Son
haue euerlasting life reserued in heauen
for them, which are kept by the power of
God, through faith to saluation. *This is
my beloued Sonne in whom I am well plea-
sed, heare him.* A voice from heauen, after
Iesus was baptized, the heauens being
open vnto him, and the spirit of GOD
descending like a doue, and lighting on
him. This borne of the Virgin *Mary* is
my naturall & beloued Son, coequall to
me, and coeternall, and con substantiall
with me, in whom euen for his own sake
I am well pleased with all my elect chil-
dren, my displeasure being as farre from
them, as the East from the West, and my
fauour vpon them euen for my Christ,
for whose sake I pardon all their offen-
ces, and their sinnes, and iniquities will re-
member no more, but will put my lawes
in their mindes, and writ them in their
hearts, and will be their God, and they
shall be my people.

The sixth benefit by CHRIST his
passion, is victorie ouer Sathan. For
where sinne is purged, remitted, and
not imputed, vwhere the malediction

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of

of the Law is abrogated, where the second death is abolished, where the wrath of God is pacified : there the Deuill hath naught. For Christ through death destroyed him, which had the power of death, that is, the Deuill, that he might deliuer all them which for feare of death were al their life time subiect to bondage. Wherefore, though Sathan be yet suffred to tempt the children of God, yet hee shall neuer plucke them away from the state of saluation : because God is faithfull, and will not suffer his to be tempted aboue their strength : but shall in the middes of temptation make a way, that they may be able to beare it. Beside these singular benefites by Christ his passion, wee haue by the same, peace of conscience, which passeth all vnderstanding, accesse to grace by the meditation of Christ, and after this life life euerlasting, to behold the blessed and glorious Trinitie. in glorie, Maiestie, and eternitie.

Now to the meditation of Christ his passion, which we shall consider fruitfully, if we marke how fowle a thing sinne is, how grieuous to the conscience, how displeasent

displeasent to God, what punishment it deserued, whose death it procured, and so repent for the same.

Secondly, if wee behold the passing loue of God in sending his Son to redeeme vs, & the singular loue of Christ, in laying downe his life for vs, and so be thankfull to both for the same. If God had redeemed mankinde by any other meanes, as by siluer or gold or by force of armes, or by any of his Angels, the benefit had been the lesse: but he did it by the death of his holy and deare Sonne. A benefit of all benefits the greatest, and neuer to be thought on without thankfulnesse. And in truth no Angel could be an attonement maker betweene God and man, because they communicate nature neither with God nor man: but Christ Iesus doth with both. For hee is God in nature, and man in nature. And so a friend to both, God and man, and therefore a most fit person to make peace betweene God and man.

Thirdly, we shal meditate on the passion of Christ aright, if after his example we forgiue our enemies when they offend

vs, if we loue them though they hate vs, if wee pray for them, though they curse vs, after the example of Christ, which forgauē vs when wee trespassed against him, which so loued vs, that he died for vs, when we were his enemies & sinners.

Fourthly we shall meditate on the passion of Christ aright. if we mortifie our members, which are vpon the earth, if we crucifie the flesh with the affections, that is, by putting off the old man, which is corrupt through the deceiueable lusts, and putting on the new man, which after God is created vnto righteousness and true holinesse, if we walke honestly as in the day time, not in gluttony and drunkenness, but in sobrietie, neither in chambering and wantonnesse, but in chastitie, neither in strife and enuying, but in charitie: if wee put on the Lord Iesus, and make no provision for the flesh, to fulfill the lusts of it. We may haue an honest care of our bodies, which is to feed them soberly, to cloth them decently, to exercise them moderately: but so to provide for the flesh as to fulfill the lusts thereof, so to pamper it as to make it ouer-rule
the

the spirit, this is to forget Christs passion, to seeke to crucifie him againe, to serue our enemie, from which to redeem vs Christ died, to destroy that (as much as in him is) vvhich Christ so deerely bought.

Lastly, we shal meditate on the passion of Christ aright, if wee stedfastly belecue by it to be saued, and liue and die in true repentance for our sinnes, which made a diuision betweene God and vs, vvhich brought the Sonne of God from heauen into the vale of misery, which caused the death of Iesus Christ. The consideration of this ought to make our hearts to bleede, to flye from sinne, as from a biting serpent, to renounce the diuel with his workes, as we promised in baptism, to be contrite, which is the first branch of true repentance, to crie for mercie, which is the second, to trust in Christ the mediator, which is the third, to endeouour with a purpose to serue the liuing God, which is the last. Then tho our sins were as crimson, they shall be made as vvhite as snow: though they were red as scarlet, they shall be as wool. For the bloud
of

of Iesus Christ the Son of God, purgeth
the penitent from all sinne. Then God
will be on our right hand for euer. Then
shall the Realme flourish, as now, so for
euer, with peace, plenty, the preaching
of the Gospell, with many other godly
blessings, to the glorie of God, the com-
fort of vs, and terrour of the enemye.

Let vs be thankfull to Almighty
God for preserving vs hitherto, giuing
vs peace, when others haue had the con-
trarie: plenty, when others haue suffered
scarcity: the preaching of the word, which
others haue lacked: vnder the gouerne-
ment of a most gracious King, whom
we are bound, as the Lords annointed, to
loue sincerely, to reuerence dutifully, to
obey heartily, to pray for zealously and
continually (because God hath vsed his
Maiestie as a meane to conuey ouer vn-
to vs his mercies) that he may liue to the
comming of Christ, to giue vnto him
his princely crowne, to receiue of him a
crown of glorie for euer, in the kingdom
of glorie, where is light and no darknes,
life, and no dying, peace and no discord,
where is mirth without mourning, fauor
without

without misliking, knowledge vvithout
ignorance, where is holines & no sinne,
vprightness and no hypocrisie, truth and
no falsehood, perfection and no infirmi-
tie, where are ioyes which eye hath not
scene, neither care hath heard, neither
hath entred into the heart of man, which
the Lord hath prepared for them that
loue him, in the company of godly
Saints, in the sight of heauenly Angels, in
the presence of Iesus, the Mediator of
the new Testament. To vvhom
vvith the Father and the Holy
Ghost, be all honour and
glorie for euer and
euer. *Amen.*

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FINIS.